

# GRAMMATICAL RULES OF KUMZĀRI

## *The Personal Pronoun*

|                       |                 |          |
|-----------------------|-----------------|----------|
| I                     | <i>may'am</i>   | مِیمَ    |
| Thou                  | <i>tōwī</i>     | تَوِی    |
| He or she             | <i>yīheh</i>    | یِیْهَه  |
| We                    | <i>māhim</i>    | مَاهِمَ  |
| You (male or female)  | <i>shumā'eh</i> | شُمَاهَه |
| They (male or female) | <i>yehin</i>    | یِیْن    |

More commonly :—

|           |                           |                     |
|-----------|---------------------------|---------------------|
| I         | <i>meh</i>                | مَه (e as in “met”) |
| Thou      | <i>to</i>                 | تَو (o „ “toll”)    |
| He or she | <i>yeh</i> or <i>īyeh</i> | یَه (e „ “yet”)     |

|                       |                |                     |
|-----------------------|----------------|---------------------|
| We                    | <i>mah</i>     | مه (a ,, " malt ")  |
| You (male or female)  | <i>shumah'</i> | شمه (a ,, " path ") |
| They (male or female) | <i>shen</i>    | شن (e ,, " pent ")  |

As suffixes for possessive pronouns, the latter are employed,

|      |                   |            |        |
|------|-------------------|------------|--------|
| e.g. | <i>kāfileh</i>    | caravan    | کافله  |
|      | <i>kāfile'meh</i> | my caravan | کافلمه |

|                |        |                     |                               |
|----------------|--------|---------------------|-------------------------------|
| <i>sōqh</i>    | dog    | (sing.)             | (pl.)                         |
| My dog         | (dogs) | <i>sugh'meh</i>     | سُغْمَه saghāmeh سغامه        |
| Thy dog        | ,,     | <i>sugh'tō</i>      | سُغْتَو saghātō سغاتو         |
| His or her dog | ,,     | <i>sugh'yeh</i>     | سُغْيَه saghāyeh سغايه        |
| Our dog        | ,,     | <i>sugh'mah</i>     | سُغْمَه saghāmah سغامه        |
| Your dog       | ,,     | <i>sugh'shumah'</i> | سُغْشُمَه saghāshumah' سغاشمه |
| Their dog      | ,,     | <i>sugh'shen</i>    | سُغْشَن saghāshen سغاشن       |

### The Article

The article agrees with the noun in number. It is formed by a suffix as follows :—

Indefinite (sing.) *eh* or *te* ء or ت where noun has vowel or ء ending.

Definite (sing.) *o* or *to* او or تو

Indefinite (pl.)

Definite (pl.) *in* or *en* اِن or اُن

Man *murdk* مُردك; woman *zank* زَنك; tree *shid'reh* شِدْرَه  
birds *ṭayren*.

The man *murd'kō* مُرْذَكُو

A man *murd'keh* مُرْذَكَه

A tree *shid'reteh* شِدْرَتَه

The tree *shid'retō* شِدْرَتُو

Birds *ṭayren* طَيْرَن

The birds *ṭayren'in* طَيْرَنِن

### The Noun

Nouns have no gender.

There is no diminutive form.

The plural is formed by adding *en* or *an* اُنْ اَن.

e.g.

Father *bap* باپ Fathers *bapan* بَاپَن

Dog *sōgh* سَوَغ Dogs *saghan* سَاغَن

Bird *ṭayr* طَيْر Birds *ṭayren* طَيْرَن

Caravan *kāfileh* كَا فِلَه Caravans *kāfile'en* كَا فِلَسَن

The final *n* of a plural noun form is elided, when the noun has a prenominal suffix, and the link vowel is usually then stressed, but not invariably so, e.g. :—

Caravans *kāfile'en* كَا فِلَسَن

|             |                   |              |
|-------------|-------------------|--------------|
| My caravans | <i>kāfilaimēh</i> | كَافِلِيْمَه |
| Dogs        | <i>saghen</i>     | سَاغَن       |
| Our dogs    | <i>saghāmeh</i>   | سَغَامَه     |
| Women       | <i>zanken</i>     | زَنْكَن      |
| Their women | <i>zankeshen</i>  | زَنْكَشَن    |

Summary :—

|              |                         |                  |
|--------------|-------------------------|------------------|
| An animal    | <i>haiwaneh</i>         | حَيَوَانَه       |
| The animal   | <i>haiwanō</i>          | حَيَوَانَو       |
| Animals      | <i>haiwanin</i>         | حَيَوَانِن       |
| The animals  | <i>haiwan'enin</i>      | حَيَوَانِنِن     |
| Your animal  | <i>haiwan'shumah'</i>   | حَيَوَانُ شُمَهْ |
| Your animals | <i>haiwan'enshumah'</i> | حَيَوَانُ شُمَهْ |

There is no dual form.

All numbers from two upwards take the plural, e.g. :—

|                   |                         |                     |
|-------------------|-------------------------|---------------------|
| One sheep         | <i>yek ghōs</i>         | يَكْ غَوْسَ         |
| Two sheep         | <i>doh ghōsen</i>       | دَوَهْ غَوْسَن      |
| Three sheep       | <i>soh ghōsen</i>       | سَوَهْ غَوْسَن      |
| Eleven sheep      | <i>yaz'data ghōsen</i>  | يَاَزْدَتَا غَوْسَن |
| One hundred sheep | <i>hazaratta ghōsen</i> | هَزَرَتَا غَوْسَن   |

No distinction would appear to be made between ordinal and cardinal numbers.

A modified set of numbers is in peculiar use for human beings. (For the most part the vowel of the ordinary numbers is then modified and the suffix كَسْ = "individual" added ; and from 7 upwards suffix كَسْ is substituted for suffix تَا.)

Thus :—

|    |                |         |            |                  |             |
|----|----------------|---------|------------|------------------|-------------|
| 1  | <i>yek</i>     | يَكْ    | 1 person   | <i>yekkay</i>    | يَكَيْ      |
| 2  | <i>doh</i>     | دَوَه   | 2 persons  | <i>dukkas</i>    | دُكَسْ      |
| 3  | <i>soh</i>     | سَوَه   | 3 persons  | <i>sukkas</i>    | سُكَسْ      |
| 4  | <i>char</i>    | چَارْ   | 4 persons  | <i>char'kas</i>  | چَارْكَسْ   |
| 5  | <i>panj</i>    | پَنْجْ  | 5 persons  | <i>pan'jikas</i> | پَانْجِكَسْ |
| 6  | <i>shish</i>   | شِشْ    | 6 persons  | <i>shish'kas</i> | شِشْكَسْ    |
| 7  | <i>haf'ta</i>  | هَفْتَا | 7 persons  | <i>haf'kas</i>   | هَفْكَسْ    |
| 60 | <i>shas'ta</i> | شَسْتَا | 60 persons | <i>shas'kas</i>  | شَسْكَسْ    |

Numbers have no gender, e.g. :—

Two bull camels    *doh jāmilen*    دَوَه جَامِلِينْ

Two cow camels    *doh nāga'en*    دَوَه نَاغَيْنْ

*The Adjective*

The adjective like the noun has no gender. It agrees with the noun and pronoun in number. The forms are as follows :—

|                    |                          |         |
|--------------------|--------------------------|---------|
| Indefinite (sing.) | <i>eh</i>                | ه       |
| Definite (sing.)   | <i>o</i>                 | او      |
| Indefinite (pl.)   | } <i>an</i> or <i>en</i> | انْ اَن |
| Definite (pl.)     |                          |         |

e.g.

|             |                         |                      |
|-------------|-------------------------|----------------------|
| A big man   | <i>murd'keh gay'peh</i> | مُرْدَ كَهْ گَیْپَهْ |
| The big man | <i>murd'ko gö'pō</i>    | مُرْدَ کُو گُو پُو   |
| The big men | <i>murd'ken gāpan</i>   | مُرْدَ کَن گَا پَن   |

The following forms occur with pronouns.

Note that 1st person sing. and pl. are the same, also 2nd person sing. and pl.

|                                |                        |                   |
|--------------------------------|------------------------|-------------------|
| I am big                       | <i>meh gaypa'im</i>    | مَهْ گَیْپَیْمْ   |
| Thou art big                   | <i>to gaypa'i</i>      | تُو گَیْپَیْیْ    |
| He or she is big               | <i>īyeh gaypeh</i>     | ایَهْ گَیْپَهْ    |
| We are big                     | <i>mah gaypa'im</i>    | مَهْ گَیْپَیْمْ   |
| You (male and female) are big  | <i>shumah' gaypa'i</i> | شُمَهْ گَیْپَیْیْ |
| They (male and female) are big | <i>shen gaypen</i>     | شَن گَیْپَن       |

There is no diminutive.

There is a comparative but no superlative.

The comparative has two numbers and is formed by suffixes, thus:—

|                  |                              |               |                        |
|------------------|------------------------------|---------------|------------------------|
|                  | Singular                     | <i>te'rah</i> | تَرَه                  |
|                  | Plural                       | <i>te'rin</i> | تَرِنْ                 |
| e.g.             |                              |               |                        |
| He is big        | <i>yeh gaypeh</i>            |               | يَهْ گَيْپَه           |
| He is bigger     | <i>yeh gup'tera</i>          |               | يَهْ گُپْتَرَه         |
| She is small     | <i>yeh <u>chik</u>'eh</i>    |               | يَهْ چَكَه             |
| She is smaller   | <i>yeh <u>chikt</u>'erah</i> |               | يَهْ چَكْتَرَه         |
| This is black    | <i>īyeh siy'eh</i>           |               | إِيَه سِيَّه           |
| This is blacker  | <i>iyeh siyet'erah</i>       |               | إِيَه سِيَّتَرَه       |
| I am fat         | <i>meh <u>sakht</u>i'im</i>  |               | مَهْ سَخْتِم           |
| He is fatter     | <i>yeh <u>sakht</u>erah</i>  |               | يَهْ سَخْتَرَه         |
| The tall ship    | <i>jehā'zō durā'zō</i>       |               | جَهَاَزُو دُرَاَزُو    |
| These are tall   | <i>aishin'ena durā'zin</i>   |               | اَيْشِنَا دُرَاَزِنْ   |
| Those are taller | <i>ashin'ena durāz'terin</i> |               | اَشِنَا دُرَاَزْتَرِنْ |

### The Verb

There are no gender distinctions.

There is no infinitive form.

Such a phrase as "I wished to go" is expressed "I wish I go", as it would be in colloquial Arabic. Similarly, "He

agrees to buy " by " He agrees he buys ". Taking the 3rd person singular past tense (as in Arabic) as a basis, four different verb forms are then represented in the following examples :—

- |                |                         |                |
|----------------|-------------------------|----------------|
| (I) He asked   | <i>suwāl'gid'ish</i> or | سُوَالْ گِیدِش |
|                | <i>suwālgur'dish</i>    | سُوَالْ گُردِش |
| (II) He struck | <i>buzur'dish</i>       | بُزُرْدِش      |
| (III) He sold  | <i>fōshnid'ish</i>      | فُوشَنیدِش     |
| (IV) He ran    | <i>burwad</i>           | بُرُود         |

It would appear that the terminations *gidish*, *dish*, and *d* are all parts of the auxiliary verb *gid'ish* گِیدِش or *gur'dish* گُردِش (he took, he made), hence their elimination in certain conjugations. What remains after this process is applied to 3rd person singular past tense may be taken as the root. It is generally trilateral, e.g. *bgr* ب گ ر, *f sh n* ف ش ن, *brw* ب ر و.

*Suwālgid'ish* would appear to be the most regular verb form. The vocabulary shows the verbs for begun, cut, spoke, played, obeyed, rode, swam, walked, wrote, worked to be all of this form.

The imperative is formed by adding to the root the suffix *kin* (sing.) کِن, *kai* (pl.) کَی, e.g. *suwalkin* سُوَالْ کِن, *mejemekin* مَجَمَکِن, *rukubkai* رُکُبْکَی, *shnaukai* شَنَوْکَی.

The past participle is formed by the suffix *gurseh* (sing.) *گُرْسَه*, *gursin* (pl.) *گُرْسِن*, e.g. *suwāl'gur'sin* *سُؤَالْگُرْسِن*, *mejemegur'sin* *مَجَمْگُرْسِن*, *rukubgur'sin* *رُكْبْگُرْسِن*.

The present and past tenses are as follows:—

## Past Tense.

## Present Tense.

|              |                      |                       |                    |                     |
|--------------|----------------------|-----------------------|--------------------|---------------------|
| <i>meh</i>   | <i>suwālgūdum</i>    | مَه سُوَالْگُدُم      | <i>suwāltikum'</i> | مَه سُوَالْ تِكُم   |
| <i>to</i>    | <i>suwāl'gi'di</i>   | تَو سُوَالْ گِیْدِی   | <i>suwāltikī'</i>  | تَو سُوَالْ تِکِی   |
| <i>yeh</i>   | <i>suwāl'gi'dish</i> | یَه سُوَالْ گِیْدِش   | <i>suwāltikeh'</i> | یَه سُوَالْ تِکَه   |
| <i>mah</i>   | <i>suwālgū'dim</i>   | مَه سُوَالْ گُدِم     | <i>suwāltikum'</i> | مَه سُوَالْ تِکُم   |
| <i>shuma</i> | <i>suwālgī'di</i>    | شُمَه سُوَالْ گِیْدِی | <i>suwāltikī'</i>  | شُمَه سُوَالْ تِکِی |
| <i>shen</i>  | <i>suwālgī'din</i>   | شَن سُوَالْ گِیْدِن   | <i>suwāltikin'</i> | شَن سُوَالْ تِکِن   |

A comparison of this regular form (I) and the irregular forms (II), (III), and (IV) is as follows:—

| Form. | 3rd Person<br>Sing. Past. | 3rd Person<br>Sing. Present. | Imperative.           | Past<br>Participle.    |
|-------|---------------------------|------------------------------|-----------------------|------------------------|
| (I)   | <i>suwālgī'dish</i>       | <i>suwāltikeh'</i>           | <i>suwālkīn</i>       | <i>suwālgur'seh</i>    |
|       | سُرَالْ گِیْدِش           | سُوَالْ تِکَه                | سُوَالْ کِن           | سُوَالْ گُرْسَه        |
| (II)  | <i>buzur'dish</i>         | <i>bizaina</i>               | <i>bizen</i> (s.)     | <i>bizur'seh</i> (s.)  |
|       | بُزُرْدِش                 | بِزَیْنَه                    | بِزَن                 | بِزُرْسَه              |
|       |                           |                              | <i>bizainah</i> (pl.) | <i>bizur'sen</i> (pl.) |
|       |                           |                              | بِزَیْنَه             | بِزُرْسِن              |

| Form. | 3rd Person<br>Sing. Past. | 3rd Person<br>Sing. Present. | Imperative.           | Past<br>Participle.    |
|-------|---------------------------|------------------------------|-----------------------|------------------------|
| (III) | <i>burwad</i>             | <i>turwa'eh</i>              | <i>burwā</i> (s.)     | <i>burwaseh</i> (s.)   |
|       | بُرُوذْ                   | تُرُوَاهْ                    | بُرُوَا               | بُرُوَسَهْ             |
|       |                           |                              | <i>burwānah</i> (pl.) | <i>burwasen</i> (pl.)  |
|       |                           |                              | بُرُوَانَهْ           | بُرُوَسَن              |
| (IV)  | <i>fōshni'dish</i>        | <i>tafōshna</i>              | <i>fōshin</i> (s.)    | <i>fōshniseh</i> (s.)  |
|       | فوشنِندِشْ                | تَفَوْشَنَهْ                 | فَوْشِنْ              | فَوْشَنِسَهْ           |
|       |                           |                              | <i>fōshinah</i> (pl.) | <i>fōshnisin</i> (pl.) |
|       |                           |                              | فَوْشَنَهْ            | فَوْشَنِسِنْ           |

In (II) the present tense and imperative would appear to belong to another verb *bazan'dish* بَزَنْدِشْ; or alternatively the ر of the past tense becomes ز in the present tense or vice versa.

In (III) initial ب *b* of root becomes ت *t* in present tense.

In (IV) an initial ت is prefixed in the present tense. The three forms are identical in their mode of forming (a) the past participle by the suffix سَهْ (sing.) and سِنْ or سَن (pl.), *seh* (sing.), *sen*, *sin* (pl.); (b) the imperative plural by the suffix نَهْ *nah*.

The past tense conjugations of the forms (II), (III), and (IV) are as follows:—

|            | (II)             | (III)            | (IV)               |
|------------|------------------|------------------|--------------------|
| <i>meh</i> | <i>buzur'dum</i> | <i>burwādum</i>  | <i>fōshnidum</i>   |
|            | مَهْ بَزُرْدُمْ  | مَهْ بُرُوَاذُمْ | مَهْ فَوْشَنِيدُمْ |

|              | (II)               | (III)              | (IV)                |
|--------------|--------------------|--------------------|---------------------|
| <i>to</i>    | <i>buzur'di</i>    | <i>burwādi</i>     | <i>fōshnidi</i>     |
|              | تو بُزُرْدِي       | تو بُرَوَادِي      | تو فَوْشَنْدِي      |
| <i>yeh</i>   | <i>burzur'dish</i> | <i>burwad</i>      | <i>fōshnidish</i>   |
|              | يَهْ بُزُرْدِشْ    | يَهْ بُرُوذْ       | يَهْ فَوْشَنْدِشْ   |
| <i>mah</i>   | <i>buzur'dim</i>   | <i>burwādim</i>    | <i>fōshnidim</i>    |
|              | مَهْ بُزُرْدِمْ    | مَهْ بُرَوَادِمْ   | مَهْ فَوْشَنْدِمْ   |
| <i>shuma</i> | <i>buzur'deh</i>   | <i>burwādeh</i>    | <i>fōshnideh</i>    |
|              | شُمَهْ بُزُرْدَهْ  | شُمَهْ بُرَوَادَهْ | شُمَهْ فَوْشَنْدَهْ |
| <i>shen</i>  | <i>buzur'din</i>   | <i>burwādin</i>    | <i>fōshnidin</i>    |
|              | شَنْ بُزُرْدِنْ    | شَنْ بُرَوَادِنْ   | شَنْ فَوْشَنْدِنْ   |

The present tense of the same forms :—

|              |                 |                   |                 |              |                  |              |
|--------------|-----------------|-------------------|-----------------|--------------|------------------|--------------|
| <i>meh</i>   | <i>bizainum</i> | مَهْ بَزَيْنُمْ   | <i>turwa'um</i> | تُرَوَّامْ   | <i>tafōshnum</i> | تَفَوْشْنُمْ |
| <i>to</i>    | <i>bizainī</i>  | تو بَزَيْنِي      | <i>turwa'i</i>  | تُرَوَّاي    | <i>tafōshni</i>  | تَفَوْشْنِي  |
| <i>yeh</i>   | <i>bizaina</i>  | يَهْ بَزَيْنَهْ   | <i>turwa'a</i>  | تُرَوَّاهْ   | <i>tafōshna</i>  | تَفَوْشْنَهْ |
| <i>mah</i>   | <i>bizainim</i> | مَهْ بَزَيْنِمْ   | <i>turwa'im</i> | تُرَوَّائِمْ | <i>tafōshnim</i> | تَفَوْشْنِمْ |
| <i>shuma</i> | <i>bizaineh</i> | شُمَهْ بَزَيْنَهْ | <i>turwa'eh</i> | تُرَوَّاهْ   | <i>tafōshneh</i> | تَفَوْشْنَهْ |
| <i>shen</i>  | <i>bizainin</i> | شَنْ بَزَيْنِنْ   | <i>turwa'in</i> | تُرَوَّانْ   | <i>tafōshnin</i> | تَفَوْشْنِنْ |

In (III) an aspirate ه is sometimes substituted for the hamza ء.

Verbs of form (II) e.g. " he understood ".

Verbs of form (IV) e.g. " he ate ", " he arrived ".

The negative both for verb and adjective is formed by the suffix *na* نَا.

There are no verbs "to be" and "to have", e.g. :—

|                   |                           |                        |
|-------------------|---------------------------|------------------------|
| I shall not ask   | <i>meh suwāltikum' na</i> | مَه سَوَالِ تِكُمْ نَا |
| He has not struck | <i>yeh buzur'dish na</i>  | يَه بُزُرْدِش نَا      |
| This is heavy     | <i>ān sangīya</i>         | أَنْ سَنَكِيَه         |
| This is not heavy | <i>ān sangīya na</i>      | أَنْ سَنَكِيَه نَا     |

As in Arabic the equivalent of the verb "to have" takes the form of "with" followed by the prenominal suffix. Thus :—

|                          |                   |           |
|--------------------------|-------------------|-----------|
| I have = with me         | <i>wā'meh</i>     | وَامَه    |
| Thou hast = with you     | <i>wā'to</i>      | وَاتَو    |
| He has = with him or her | <i>wā'yeh</i>     | وَايَه    |
| We have = with us        | <i>wā'mah</i>     | وَامَه    |
| You have = with you      | <i>wā'shumah'</i> | وَأَشْمَه |
| They have = with them    | <i>wā'shen</i>    | وَأَشَن   |